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AND
ITS ALTERNATIVES
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“ *Earnest and Serious Reflections on the
Urgency of the present Crisis, &c.* ”

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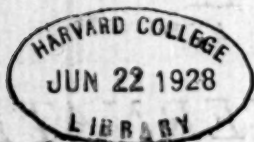
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THE FREE CHOICE

ENGLISHMEN.

AN ABRIDGMENT OF

THE HISTORY AND CONSTITUTION OF THE

ENGLISH PEOPLE.

By *Frederick Howard* & *Charles*
Carlisle

LONDON

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THE CRISIS;

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IT is now ten years since we witnessed the origin of the tremendous Contest, into which the whole of Europe has been gradually drawn; and it is exactly five years, since it first involved us in its calamities.* During all this period, its course has been regularly *progressive*. But, as every *progress* must have an end, and since the end of the progress in question, as far as it respects ourselves, can only be, either the final and total breaking up of our glorious Constitution, or else its more secure establishment in the Christian World; it becomes a task of infinite concernment, to penetrate with the utmost labour of mind towards an issue so dreadfully important. And that which must give the sharpest edge to our anxiety is, that the rapidity of the present conflict is such as to have brought us, in this short space of time, to the very brink of the issue; so that we are, AT THE PRESENT INSTANT, treading at the crisis, whose only alternatives are here described.

* See the excellent pamphlet of the Hon. R. G. HARPER, Esq. one of the Representatives in Congress for the State of South Carolina, in North America, "*On the Dispute between the United States and France*;" especially the note to p. 93. The simple question—"Which was the Aggressor, Great Britain or France?"—is there drawn out to a distinct point, and fairly determined, by an independent and able by-stander.

Our situation AS A PEOPLE, at the present hour, in respect of the protecting Providence of God, resembles in an awful manner that of a memorable nation, to whom the following solemn communication was made on the behalf of that Almighty Governor:—"I call heaven and earth to record THIS DAY " against YOU, that I have set before you LIFE " AND DEATH: therefore, CHUSE LIFE, THAT " THOU AND THY SEED MAY LIVE."

The CRISIS, to which we are now brought, presents to our choice the two alternatives of RUIN and SALVATION. No *third* alternative can possibly have place; and one of those two is unavoidably hanging over us. With "Heaven and Earth" to witness, and before the anxious expectation of the whole world, Almighty God has set before us—*LIFE and DEATH*. With a wisdom far beyond our comprehension He has judged it expedient to place us between these alternatives; but, at the same time, with a goodness manifest to our experience, He has enjoined us, in a manner the most pointed and emphatic, "to " *CHUSE LIFE*, that both *WE* and *OUR POSTERITY* may *LIVE*."—That NATIONAL DEATH by which other nations have been almost suddenly swallowed up, has but gradually and slowly displayed its threats and terrors to us. TIME, which the weakness of man so urgently calls for at the prospect of difficulty and danger, has been granted to us with a condescension, a tenderness, and liberality, that nothing but black ingratitude can veil from our sight. SURPRISE and DISMAY, if ever they existed, have had ample time to waste their force. That DESPAIR, into which the heart of man is too apt to sink at the experience of unintermitting calamity, has, in a manner approaching to miraculous, been prevented from taking possession of our bosoms, by the signal instances of success, which at different times have broken through the
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gloom, and marked out to view the Almighty and Only Cause of all success. The same great events have moreover shewn us, the PROTECTION which a fearless adhesion to duty in the hour of danger can at all times draw over us; and have demonstrated, that an unshaken fortitude, and a determination on our part not to flinch till God slackens our trial, will ensure us *His favour*, and establish *Our security*.—Notwithstanding, however, all these unequivocal proofs of the *Goodness* of God, we still find that the awful decrees of His *Wisdom* are uniform and unshaken, by the progress of the calamities which slowly, but visibly, are gaining ground towards us.—His *wisdom* ordains us to a TRIAL; His *goodness* gives us freely the alternative of LIFE, and urges us to embrace it;—but at the same time, His tremendous wisdom, which contrived the present world, and which placed virtue and suffering so closely in alliance, has decreed, that we must acquire this LIFE, by manfully and vigorously combating the approaches of DEATH.—This is the *only condition* on which He thinks fit to award His prize.

Whoever reads the page of history with profit will discern, that at distant periods of time the ordinary character of human events is superseded, and such changes produced and calamities exhibited in the world, as shall arrest the thoughts of many, and compel them to recognize the UNIVERSAL MASTER. This is a part of the divine government essentially connected with the moral nature of man. It is this which the prophet sublimely and truly remarks;—"When THY judgments are in the earth, the inhabitants of the world WILL LEARN RIGHTEOUSNESS."—This important lesson is the first grand object to which every system upon earth is subordinate; nor need we wonder at it, since the earth itself is subordinate to it, and retains its present existence, only in relation to it.

I acknowledge myself hopeful enough to embrace it as no contemptible token of successful issue, that we appear to be somewhat awake to the awfulness of our situation and prospect. That the formidable scenery which overhangs and surrounds us, calls up in us sentiments of *anxiety, observation, and concern*. That we perceive, rather a *diminution* than an *increase* of profligate and wanton revelry.— Did we rush headlong into dissipation and riot, in proportion as danger advanced, did we exhibit that insensibility to danger, that contemptuous defiance of ruin, which nations plunged by corruption into the jaws of perdition, always display; our prospects would be equally desperate. But, the contrary disposition in the breasts of many, may, under God's blessing, ripen into a symptom of prosperous issue; and, by the same blessing, kindle and spread into that universal blaze of wisdom, virtue, and religion, which can alone encounter and consume our monstrous and deadly adversary of impiety, wickedness, and distraction. In order that this may be, however, wisdom, virtue, integrity, and, in one word, **RELIGION**, MUST be revived amongst us, in all their energies; and every principle tending to oppose, weaken, or extinguish these, must be resolutely cut away. We must **FIRST** determine this in our private bosoms, as we are *individual* members of the state; and **THEN**, as we are *collectively* A **PEOPLE**, we must lend our united efforts to confirm it by the irresistible authority of **PUBLIC OPINION**. An estimable writer has lately exposed the unsound part of all our system, the seat of all our disorder; and has exhibited it in the plainest garb of truth, to the eyes of a people who do not appear unwilling to perceive it *. At the same time he has pointed out a safe and certain remedy, viz. "**A REFORM**"

* "**REFORM or RUIN: Take your Choice.**" by JOHN BOWDLER, Esq.
 ---This Pamphlet has been abridged by its benevolent author, for more general distribution.

—not an innovation, or mutilation of our GREAT AND INCOMPARABLE CONSTITUTION, by whose transcendent excellence alone, under Providence, we are *the great people we are*; but—"A THOROUGH REFORM of PRINCIPLES and PRACTICES, amongst ALL RANKS of people throughout the kingdom."—a REFORM that shall correct and subdue equally the IDLENESS and INSOLENCE of the *Low*, and the PROFLIGACY and ARROGANCE of the *High*. "For, surely," (to borrow words from the excellent *Hooker*), "I cannot find any great cause of just complaint, that good laws have been so much wanting to us, as we to them. To seek reformation of evil laws, is a commendable endeavour; but, for us, the MORE NECESSARY is, a speedy redress of OURSELVES." If the plans of Providence should lead to this result,—and if, while we are doomed to sharp and severe service in the prosecution of those plans, we may be able, by the same operation, to purge and regenerate our own morals, no one whose mind is qualified to give a judgment on the case will hesitate to pronounce, that such a consequence would be a blessing surpassing every other, which, as a nation, His Omnipotence could bestow upon us. We shall then have "*chosen*" and made sure of "*LIFE*," so, "*that both ourselves and our posterity shall continue.*"

If we turn from this bright and cheering scene, to that other terrible alternative, in which "death" becomes our portion, bought by COWARDICE, by APOSTACY, by TREACHERY, and REBELLION against the FINAL OBJECT of all duty;—if we contemplate the ruin of *that charge* which we were stationed here to defend, and the consequences, beyond calculation disastrous, which our desertion must bring on;—we shall find a prospect widely different, open before us. We shall there behold the deluge of desolation and crime overspreading this happy island;—and

our childrens' children, to the latest period of time, loading with just execrations *the lost and dastardly race*, who abandoned for ever, to the arm of rapine and of tyranny, their precious inheritance, which so many generations, during the struggles of so many centuries, had so faithfully and valiantly defended for them.

If we examine more minutely *the principle* through which *alone* this alternative can take place, their hideous nature will make us still more anxious to shun them. Few there are who can contemplate pure and genuine COWARDICE, without sentiments of *indignation* and *contempt*. But, among the various shapes of cowardice there is one that adds to those other sentiments that of *horror*;—this is, a *cowardice* uniting with IMPIETY; which constitutes the most hateful condition into which the human soul can sink. To *fear* GOD, is the beginning of all wisdom,—the foundation of all virtue—the spring of all personal value—and the exhaustless source of all manfulness and courage. To *fear* MAN, is base and abject;—it is equally irrational, unmanly, and immoral. But, to fear MAN *more than* GOD—to transfer fear *from* God to man—to let go our fear of God, and suffer it to faint and to expire before the threats and insults of men;—or, if the Providence of God should act in the world by judgments, to transfer to *the instruments* of those judgments the awe, respect, and submission, which can only be due to THE INVISIBLE HAND that directs them; *this* is, a corruption of the mind and heart near of kin to idolatry, and produced by the same affinities. There is, perhaps, no issue so dreadful, speedy, and hopeless as this. To fear, or to enter into any compromise with the fear of man, where the rule of duty is *unequivocal*, and God's will

avowedly adverse, is an act of disloyalty and treason which His Sovereignty can never permit.

Let us consider a case in point. When the Assyrian armies overran the whole of Syria, Palestine, and Idumea ;—when, during three years of unabating success, they secured every surrounding conquest before they advanced against the principal fortress of Jerusalem ;—when, prepared at length for this last contest, they proclaimed their threats with enthusiastic insolence to the inhabitants of the city ;—what was the progress, and what the issue of the event ?—They sent forward their heralds to boast their unconquerable arms, to blaspheme the God under whose Providence the Hebrew Nation had so long flourished, and to summon the King to surrender up his sovereignty to the exorbitant tyranny of Assyria. And, when they were earnestly exhorted by the officers appointed to an interview, not to express their threats and blasphemies in a language familiar to the multitude, but in another equally convenient for the purposes of a conference, they eagerly seized upon the opportunity presented for exciting discontent and rebellion, in order to promote their own success by encreasing the difficulties of the Hebrew Government. The Assyrian General, immediately directing his addresses from the *Constituted Authorities* of the kingdom to the *distressed populace* of the city, provoked them, by every argument powerful over their imagination and passions, to throw off their allegiance to their prince, and to enter into a treaty with him apart, for their deliverance and security. “ Hearken not to *Hezekiah*,” said he, “ but come forth, and *make PEACE with ME*, and *every man shall eat of his own vine*, and *his own fig tree*, and *every one shall drink waters from his own cistern*, till I carry you away into a country (like your own) rich in corn and wine, a land of *bread and vineyards*. Let not the King seduce you, by saying, that *GOD will deliver you* !”

The behaviour of the Jewish people, at this trying moment, was such as to mark them out, for ADMIRATION and EXAMPLE, to the latest generation of mankind. Inspired by *fidelity, piety, and courage*,—sensible of the nature of the CRISIS in which they stood, and of the absolute dependence of *every interest they possessed* on their conduct in it,—they displayed a loyalty and self-command beyond all praise. They refused, in any degree, to take a part in the parley; they suffered all the impieties, blasphemies, and bravados of the Assyrian to pass without a reply; and they maintained a resolute silence that no promise nor provocation could seduce.” “They held their peace, “and answered him not a word; because the order of “the king was,—Answer him not.”—

Still, however, the evil was encreasing. When this outrageous general had impressed on the minds of the multitude the pleasures and benefits they would derive from a disloyal and rebellious peace, he endeavoured to deter them from persevering in their duty, by representing the vanity of all resistance which had hitherto been opposed to the arms of his nation. He set before their view, the gigantic proportions of the empire against which they were engaged; he enumerated the cities, fortresses, and kingdoms, which it had so lately subdued; he pointed out to them the whole of their own country then subject to its sceptre, excepting only *the single fortress* within which they were besieged.—What was dreadful in all this picture was, that it was ALL TRUE; that this boasting missionary *exaggerated nothing*, but fairly stated their unchecked career of triumphs and success.

The situation, was indeed tremendous; the danger, manifest and at hand; nor could such circumstances fail to awaken in the parties interested, sentiments and feel-

feelings fully proportioned to their magnitude. But; WHAT SENTIMENTS and FEELINGS did they awaken? TO WHAT OBJECT did they attract their thoughts?—Had the *sentiment* been *prudential cowardice*, and had the *Assyrian* been its *object*;—had they compared only the *proximate* means of defence and of attack;—and had a servile admiration of the superiority of the latter, seduced them to embrace the means of peace and promises of prosperity held out to them, the people would have fallen, and with full desert, into immediate slavery and final ruin; and the protection on which they would have relied from the Assyrian power, although proffered to them plausible vision of superior independence and liberty, would have been transformed into the loss of all future means of LEGAL SECURITY, in just reward for their desertion of their long experienced Deliverer.

But, sentiments vile and criminal like these, found no place in the breast either of the KING, his COUNCIL, or his PEOPLE. Though the danger awakened a sharp conviction of the insufficiency of the means they could oppose, to check or turn the tide that run against them, yet that conviction only served to turn their thoughts the more strenuously, from a contemplation of the Assyrian armies, to the Invisible but Almighty Disposer of ALL ARMIES AND VICTORIES,—and their hearts, instead of drooping into cowardice, derived animation and strength from a sense of His Supremacy. Far from yielding the smallest tribute of secret admiration or applause, of submission or fear, to this host of impious and victorious invaders, their arrogance only served to provoke indignation and disgust; and, in proportion as the spirit of extravagance was elated in the one, the spirit of sacred ardour was exalted in the other. One sentiment and one affection united this exemplary body; and displayed a king and a people in every respect worthy of each other. The preparations of the
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besiegers only served to increase the alacrity of the besieged. The prince, after repairing and strengthening his ramparts, and "causing swords and shields to be made in abundance," collected his brave adherents in a spacious part of the city, and encouraged them by these affecting words: "Be vigorous and courageous, be NOT AFRAID NOR DISMAYED on account of the king of Assyria, nor on account of the multitudes that are with him; for there is MORE with us than with HIM. With HIM is an *arm of flesh*, but with US is the LORD OUR GOD to help us, and to fight our battles. And *the people relied with confidence on the words of Hezekiah.*" Probably (said the king) God will notice these words of blasphemy and audacious security, and will accomplish our deliverance by the judgment He shall inflict on such impiety. This prince was no prophet, neither did he lay any claim to the powers of inspiration. He was a plain, good, and pious man, who judged, from the urgency of the crisis, the past experience of God's distinguished deliverances, and the suitableness of the present juncture to the majesty of His special vindication, that it was *highly probable* He might interfere, to avenge His own great name, and to rescue a people persevering in their duty to the last. This judgment was wise and sound; it was agreeable in every respect with what observation, reason, and religion direct us to suppose. "*Man's necessity* (says Lord Chancellor Bacon) *is God's opportunity*;" upon this *intelligible maxim* Hezekiah rested all his expectations; determined, at the same time, to resist unto the last extremity, should such prove to be the good pleasure of God. Had this not been in his determination, we may safely pronounce, that no deliverance would have been afforded. But, thus resolved, he formed his probable opinion.—He was NOT MISTAKEN; for he had no sooner communicated his anxiety and sentiments to the prophet Isaiah, than that

that sublime oracle presently relieved the minds of himself and his people by returning the few words that follow.—“Thus shall ye say unto your master: Thus saith the Lord; BE NOT AFRAID of the words which thou hast heard, wherewith the king of Assyria hath blasphemed Me;—behold, I will send a blast upon him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.—He shall shall NOT COME into this city, nor shoot an arrow there, nor come before it with shields, nor raise a bank against it. By the way that he came, by the same shall he return, and shall NOT COME INTO THIS CITY, saith the Lord.” The sudden and dreadful destruction of those formidable forces which speedily followed this denunciation*;—and the “rumour” which called the Assyrian king back into his own capital, where he fell by the hands of his two sons;—*these* constituted the awful fulfilment of the deliverance, which *piety* and *faith* firmly expected, and which a *watchful Providence* seasonably afforded.

And here, in remarking on the protection and prosperity extended to Hezekiah and his people, it is very material that we should observe, that his reign was distinguished by the most energetic endeavours on *his part*, to revive the fading influence of religion which had grievously abated; and, on *the part of his people*, by a fervent and effectual co-operation with those endeavours: so that, (as Dean Prideaux observes) “the true worship of God was AGAIN universally restored throughout all the land; and they might have received a blessing proportionable, had they with the same zeal *persisted in it.*”†

The ground of confidence upon which the king and people of Jerusalem reposed, and which respected

* 2 Kings xix.—2 Chron. xxxii.—Isaiah xxxvii.

† Prideaux's Connection, vol. I, p. 23.

No less God's direction of *ordinary agencies* than his display of *supernatural power*, lies open freely to *us all*, provided we take care to furnish ourselves with the *only quality* which can enable us to use it; viz.—Reliance on God's Providence; and a determination to adhere faithfully to duty, fearing *no one, but Him*.

That *supernatural efforts* should be made in our favour, is not more beyond the bounds of our expectation, than it ought to be beyond the limits of our desire. The *ordinary agencies* of the world, and the innumerable means and instruments within the reach of our industry, are more than sufficient, under God's direction, to work out our PRESERVATION. But the first and determining principle of this important result must arise from *within ourselves*. We must *there* kindle and feed the spark of virtue, of obedience, and of piety. We must cherish and cultivate in ourselves every sentiment tending to produce and strengthen a spirit of social union, of temper, and tranquillity. If WE act NATIONALLY from these principles, and are resolved to expel profligacy, effeminacy, depravity, disorder, and sedition from amongst us; if we call up a character of fortitude, of severity, of hardy virtue; and raising ourselves above the FEAR of every human power, surrender up the whole of THAT SENTIMENT to the *Only Power* which is OMNIPOTENT;—then, we shall obtain a sure earnest of the Divine Deliverance, and may expect it with a confidence as strongly grounded as that of Hezekiah. Though we look for no avenging angel, no fire from earth or from heaven to overwhelm our enemies; yet we may impress upon our minds, that, so long as the powers of the winds and seas, the thoughts and passions of men, and the issue of battles, are under the secret control of God, so long His Omnipotence may direct and turn them all to the welfare of

of those, who co-operate with His Will with fidelity and courage.

How various the ways are by which He can move these powers to His pleasure, is no where more signally demonstrated, than in the annals of this our great and favoured country. If, among many other instances, we look back two hundred years to the period, when the Spanish Empire, then at the highest pinnacle of its power, directed its whole energy to the destruction of this little kingdom, we shall perceive the full force of this remark, When the feeble condition of the English Crown appeared to place it beyond every means of making effectual resistance;—when, during *three succeeding years*, all the riches, navy, and armies of Spain, were engaged in preparing an armament that was to be INVINCIBLE;—when the sovereignty of the coasts of Flanders and of Holland, afforded incalculable advantage to the invaders; while the infant navy of England appeared utterly incapable of resisting an adversary so gigantic;—when no ally appeared among the powers of Europe to espouse the English cause;—when the rancour of bigotry (which affected to propagate religion by persecution, as our present adversaries to propagate freedom by tyranny) gave to enmity its sharpest edge;—and when, at length, this mighty force *was completed*, and, arrived IN SAFETY on the COASTS of CORNWALL; the situation of Elizabeth and of England was not less desperate, than that of Hezekiah and Jerusalem. There appeared no human means of resistance, not only not equal with, but not bearing any proportion to, the assault impending. Yet, what was the issue?—No interposition, that *we call* miraculous, produced the failure of that great and favourite scheme; but, *natural* causes,—or rather natural *effects* under an Irresistible Manager, produced that total defeat, by which the country was preserved on
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the very brink of destruction.—England *was not then to be* annihilated; she was destined to act a distinguished part in the restoration of religion, and the cultivation of the human mind; this destiny was sealed by God, and the hand of man was impotent against it. Like our furious and implacable enemies of the present day, the INVINCIBLE SPANIARD was determined to destroy England in the heart of her *Metropolis* : *—nevertheless, “ he did *not come* into this city—nor shoot “ an arrow there—nor come before it with shields— “ nor raise a bank against it;—by the way that he “ came, by the same did he return, and did NOT ENTER “ INTO THIS CITY.”

The moment chosen by the Spanish power to attempt our destruction, was the very moment in which Providence had secretly decreed the dismemberment of its dominions, and the downfall of its pre-eminence. The failure of the grand plan of INVASION was speedily followed by the first convulsions which shook the Spanish throne, and brought its consequence into that decline which it has ever since gradually pursued. Let us only have faith enough to believe it *possible* at least that a similar deliverance may now be extended to us, and a similar destiny overtake our lawless adversary. Though we may reasonably expect that a sharper conflict will be now required, from our present maturity of vigour, yet let us not *merit a contrary issue*, by a less faithful and manly employment of our *many*, than our

* “ The plan formed by the king of Spain was, that the Armada should sail to the coast opposite to Dunkirk and Newport; and having chased away all English or Flemish vessels which might obstruct the passage, (for it was never supposed they could make opposition), should join themselves with the Duke of Parma, should thence make sail to THE THAMES, and having landed the whole Spanish army, *thus complete AT ONE BLOW THE WHOLE CONQUEST OF ENGLAND.*” Hume’s Hist. Engl. Vol. V. p. 340.

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ancestors of their *scanty* resources. Let us endeavour to falsify, by the energy of our example, the dreadful axiom of the heathen, that "There is LESS VIGOUR in the GOOD than in the BAD"—"*Minor vis bonis quam malis inest.*" And let nothing extort from us that desperate sentiment, "Why should we wait for God any longer?"—but let us, on the contrary, "tarry His leisure, and be strong;" let us "NOT FEAR, but "wait and witness His salvation."

But we need not look so far back for examples of protection; many and striking are the instances which our own eyes have witnessed, and our own experience tasted. Internal turbulence, in spite of war and faction, has been allayed;—weakness, in spite of exertion, has been converted into strength;—and alarm, in spite of danger, into confidence.—When did the power of Providence over the hearts and passions of men ever display itself (to "*those who have eyes to see*") in a manner so nearly approaching to miraculous, as in the last year; when the moral bonds by which *alone* our political existence is held together, were *suddenly burst asunder*, and as *suddenly repaired*? When the very theatre of deadly rebellion was transformed into a theatre of loyalty and duty; and when the *very hands* that held THE DAGGER to the heart of Britain, in a *few weeks* placed HER BRIGHTEST LAUREL on her brow? *—An event, I believe, in all its relations and circumstances, without its parallel in the moral history of man! These, if I do not greatly mistake, are sufficient evidence, that God *can* and *does* overrule the hearts of men, and the powers of nature. That he *will* do so, in any particular instance, must depend altogether upon moral principles. What these principles are, has been stated in general; viz. a *virtuous*

* The Victory over the Dutch Fleet, Oct. 11, 1797.

tendency, in the bulk of those who compose the British nation. Which tendency it is easy for us to *promote*, if we possess it, or it is yet easy for us to *acquire*, if we possess it not; but, that all our final hopes of *national salvation* depend ultimately upon it, is a position which I hold to be MANIFEST AND INCONTROVERTIBLE.

Many are the lights hung out to shew us the course that leads to virtue and to safety; many and skilful are the guides who stand ready to conduct us. To them I refer my readers*. And I shall conclude these reflections with two remarks, which appear to me, in the present convulsed state of popular ideas, both pertinent and important.

I. And First, notwithstanding the servile flatteries to which the hypocrisy and cunning of Faction can descend, in order to advance its own progress to authority and power, I shall affirm, that the inferior orders of the community are *not a whit less* corrupt in mind than the higher; that a depraved spirit of SELF-WILL, resisting the rights of *reason* and of *conscience*, is very *equally* diffused among ALL.—That the ARROGANCE of the high is amply matched by the INSOLENCÉ of the low; the profligacy, irreligion, dissipation, and duplicity of the one, by the

* It would be vain and superfluous to attempt to enumerate them here—they are found in every shop. But I must remark, that if, among them, our old and learned Divines were more familiarly resorted to;—if Barrow, Taylor, South, Sherlock, Secker, and many others, were called back into fashionable notice; the omen would be most consolatory.

idleness, audacity, vanity, and knavery of the other. In this state of things, therefore, no one class of the community has any superior pretext for taking umbrage at another, but ALL have ample and equal cause to be discontented with THEMSELVES.

If indeed, we take a rigid view of things, and consider the corruption of vice into which opulent nations have fallen, we may safely affirm, that no nation has ever yet existed on the earth, and reached to our eminence of wealth and refinement, which has at the same time retained so much of moderation and decorum, so many instances of virtue, so many examples of religion, as display themselves in the opulent classes of our Society. If the private virtues of a nation descend by example from its HEAD, honour and truth will pronounce, that private virtue *should be* plentiful amongst us; for honour and truth pledge themselves to *this* that brighter examples of it are very rarely met with, even where the temptations to vice are less numerous or seductive. The habits of near forty years, may perhaps lead us to consider it as the *natural order of things*; but, when the inexorable hand of time shall have awakened our conviction, and shall have reduced us to the sad necessity of looking back for it to the records of memory, we shall then bear witness to the virtues which political jealousy would basely conceal. Whatever they may be, I shall leave them to the future historian, equally free from

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the imputation of courtly prejudice, and factious malignity,

II. There are some pious men, who have sought to raise Christianity to such airy heights, as to render it irreconcilable with the necessary and ordained plan on which all human societies must exist. Full of just and holy admiration at that character, which renders it equally applicable to the whole human race, they are not aware that they entirely overlook the particular relations by which it unites in with the system of local distinctions; an arrangement not less depending upon principles implanted by the God of Nature, than the dispensation of Christianity itself.---
 “When the Most High divided to the Nations their inheritance; when He separated the sons of Adam;”
 —“when He dispersed them over the surface of the whole earth;” separating their local interests by the impediments of language and of distance; He then established THAT SYSTEM, which the present earth must retain as long as it shall continue. The principles on which it is established, being those of unerring and immutable Wisdom; become the ground of a system of relative duties, which reason points out to us, and which Christianity in no manner contradicts. Among these duties is that, which we call PATRIOTISM;—a duty, that Christianity, far from annihilating, corrects, purifies, and exalts. It restores it to its genuine nature, of *dutiful subjection, faithful obedience, and tender affection*, to the authority under whose

whose care it has pleased God to place us. It cleanses it from pride, insolence, ambition, tyranny, cruelty, or revenge, by which it was too frequently disgraced in the heathen world; and leaves it—a steady fidelity to duty, a ready devotion of our LIVES and PROPERTY in support of, and “subjection to, the Higher Power” under which Providence has enrolled us; under which our first and dearest ties exist; and whose long experienced protection cannot fail to awaken sentiments of gratitude and love, in hearts rightly and naturally disposed. That we are never to put our lives in danger, is what I conceive no refining pietist will venture to maintain;—that we are never to hazard them in war, is what can never be alleged upon the authority of Christ. HE knew the system of this earth, and accordingly left us to encounter that hazard whenever the sense of duty enjoined it; but, when duty *did* enjoin it, then to exhibit neither fear nor hesitation. “~~Do~~ not them that kill the body” —did he teach; —“He that seeketh to save his life, “shall lose it.”—Whatsoever we take in hand to do, we are commanded to “do it HEARTILY, as to “the Lord, and not unto men.” And because we may justly conjecture, that *fear* is the sentiment that determines all those who desert from the dangers of duty to the visionary security of apostacy, whatever plausible excuse they may set up; so we find, that the “FEARFULL AND ABOMINABLE” are joined together, and conspicuously distinguished amongst those,

those, whose depravity has consigned them to destruction.

If a sense of OUR CORRUPTION should cause our FEAR, yet even in this case we are furnished with a rule capable of dispelling at once all our alarm. "FEAR NOT!" said Samuel to the Hebrew people, when their criminality had brought upon them this impression;—"FEAR NOT; YE HAVE DONE all this great evil, YET turn not from following the Lord your God." By a sincere and vigorous effort to step back from corruption, the only reasonable cause for fear is taken away, and a solid ground-work laid for our confidence and security. We may then be able to apply to our own case some of those comforts, with which the page of Scripture so richly abounds.

"Who art thou, that thou shouldest
 "BE AFRAID OF MAN that shall die, and
 "forgettest THE LORD THY MAKER?---
 "And hast feared continually every day,
 "BECAUSE OF THE FURY OF THE OP-
 "PRESSOR, as if he were ready to destroy?
 "And WHERE IS THE FURY OF THE OP-
 "PRESSOR?"---

"Associate yourselves, O ye people, and
 "ye shall be broken in pieces;---gird your-
 "selves,

“ felves, and ye shall be broken in pieces.
 “ ---Take counfel together, and it shall
 “ come to nought ; speak the word, and
 “ it shall not stand ; FOR GOD IS WITH US.

“ Say ye not A CONFEDERACY !---nei-
 “ ther fear ye their fear, nor be afraid.
 “ Sanctify the Lord of Hosts Himself, and
 “ let HIM be YOUR FEAR, and let HIM be
 “ YOUR DREAD ; and HE shall be for
 “ a SANCTUARY.”

THE END.

...elves and ye shall be broken in pieces
...Take counsel together; and it shall
come to nought; speak the word, and
it shall not stand; for God is with us

“ Say ye not a Contemptible thing
“ that fear ye their fear, nor be afraid
“ Sanctify the Lord of Hosts himself, and
“ let him be your fear, and let him be
“ your dread; and he shall be for
“ a Sanctuary.”

THE END